

x UNIVERSAL LOVE.

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A
S E R M O N .

PREACH'D before the
RIGHT HONOURABLE

THE

LORD-MAYOR,

THE

A L D E R M E N ,

AND

GOVERNORS of the several Hospitals
of the City of L O N D O N ;

A T T H E

Parish-Church of St. *B R I D G E T*,

On M O N D A Y in *Easter-Week*, April 7. 1729.

With some Occasional R E M A R K S .

By the Right Reverend Father in God

ROBERT Lord Bishop of *Peterborough*. *J. Clavering*

L O N D O N :

Printed for W I L L I A M I N N Y S , at the West-End of St. Paul's
Church-yard. M D C C X X I X .

UNIVERSAL LOVE

S E R M O N

BAYLIS, Mayor.

*Martis xxii. Die Aprilis, 1729. Annoq, Regni
Regis GEORGII II. Magnæ Britanniae, &c.
Secundo.*

IT is Ordered, That the Thanks of this Court be given to the Right Reverend Father in God, the Lord Bishop of *Peterborough*, for his Sermon preach'd before this Court, and the Governors of the several Hospitals of this City, at the Parish Church of *St. Bridget*, on *Monday* in *Easter-Week* last; and that he be desired to Print the same.



JACKSON.



First Epistle of St. *John*, Chap. iv. verse 21.

And this Commandment have we from him, That he who loveth God, love his Brother also.



GR E A T ^a and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. ^b As thou art Righteous, O Lord, so are thy Judgments upright; and the Testimonies thou hast commanded, exceeding righteous and faithful. But of all thy Commandments, none is more excellent, none is more useful, than that which enjoins our Love to each other; excepting always that Precept which binds us to the Love of thy Divine Majesty. For which just Reason thy supreme Wisdom hath been pleas'd frequently to inculcate our Love to Mankind, and to give it a Superiority and Precedence to most of the Virtues of the Christian Religion.

This being then one of the greatest Commandments, and therefore of the utmost Consequence to every one of us, it

^a Revel. xv. 3.

^b Psalm cxix. 137, 138.

will be Time well spent, to employ a few serious Thoughts about it.

First, To consider the Extent of this Duty of Love to our Brethren.

Secondly, To inform us what it is, and how we may know whether we are really possess'd with it.

Thirdly, To discover the excellent Fruits or Effects of it.

The Extent of this great Duty seems to have been little understood by the most Learned among the Heathen. The Descriptions they have given us of *Love*, or *Friendship*, makes it at first View appear very generous, and the Effects of it very diffusive; but when we search more narrowly into their Sentiments, and lay together the whole Plan of their Doctrine on this Head, we shall find it so much stinted and confin'd, that instead of being one of the most beneficial Virtues to human Life, it is almost render'd unserviceable to the whole Race of Mankind.

The most renown'd Philosopher among the *Greeks*, give us the following Definition of it: *"To Love, says he, is to will or wish to any one those Things which be good; and to do those as far as he is able, not for his own Sake, but for the Sake of him whom he loves."* In the same Place he makes it a Mark of this Affection, to rejoice at the Prosperity, and to grieve at the Misfortune of another, without any other View than the Advantage of his Friend only; as likewise to wish those good Things for another, which one would wish for ones self. He further gives it a very large Scope, enumerating several Sorts of People, who may come within the Compass of it. If the Philosopher had stopp'd short here, then we might have justly pleas'd our selves with the Thoughts of the manifold Advantages that would have arisen to the greatest Part of the World from this noble Passion. But if we look into his moral Treas-

* *Aristotle's Rhetor. Book II. Chap. iv.*

tises, and especially into his Books of *Ethicks*, so much applauded and receiv'd beyond all his other Books of that Kind, most of what was said above, will prove little more than a pleasing Dream, or a delusive Amusement; because he confines Love or Friendship to those alone, who are supereminently Good, and to two of those only at a Time. For this Contraction of Friendship he gives the following Reason: That it is an Excess of Love which necessarily terminates in one Person, and therefore cannot be extended to several others. This is the Sum and Substance of *Aristotle's* Doctrine concerning Love and Friendship.

Let us now go from the *Greek*, to the *Roman* State of Learning, and see whether the Latter has made any Advances on this Subject for the general Benefit of Human Race. *Tully*, who very much enrich'd the Minds of his Countrymen with Foreign Philosophy, and who, with several Improvements of his own, dress'd it up in all the Beauty of *Roman* Eloquence, has transmitted a Treatise to future Generations, in which we meet with an Account truly elegant, of the Duty of Love or Friendship; which he describes to be ^b *a kind and affectionate Agreement in all Matters Human and Divine*: And says, that the Substance of it is, ^c *An entire and mutual Harmony in Inclinations, Affections, and Opinions*. He adorns this Virtue with the most lofty Encomiums, and makes it necessary, if not to *Being*, yet to the *Well-being* of Mankind. To most other Virtues he ascribes their peculiar Advantages; but to this he gives an universal Latitude, and equals it to those things

* See his *Ethicks* to *Nicomachus*, Chapters i, ii, iii, iv. where he reckons two other Sorts of Friendship, of which he makes so little Account, that I did not think them worth mentioning in this Discourse. And in the Seventh and Twelfth Chapters, he talks of a Friendship *καὶ ἀποχρῶν* such as is between Father and Son, Husband and Wife, &c. and a *Social* Friendship, such as is between People of the same Community, or Tribe, or Company, &c. But all these are reputed nothing, in comparison of that strict Friendship of which he is so fond, and which he so much celebrates. It must be confess'd, that our Author in his first Chapter of his Eighth Book to *Nicomachus*, drops some Expressions, which intimate an universal Love to Mankind; but he slides it over, as a Thing of no great Moment, and proceeds to exalt his favourite Love and Friendship between two single Persons.

^b See *Tully* of Friendship.

^c See *ibid*.

which

which are of necessary Use for the Support and Maintenance of human Life. He acquaints us, that it ^a is the greatest and most acceptable Gift that the Gods could bestow upon Men; and asserts that those who endeavour to stifle it, seem to do the same Injury to the World, as those who would extinguish the Light of the Sun. He moreover gives several softnings to the Rigor and Strictness of *Aristotle's* Opinion; and justly opposes him, as well as the *Stoicks*, who allow none to be capable of true Friendship but their *Wise Men*; Creatures, as they describe them, no where to be met with in this imperfect State of Things.

All these glorious Representations of Love and Friendship, give us large Conceptions, and raise in us great Expectations of the general Usefulness of this Virtue; but all these Conceptions are narrowed, and all our Expectations decrease, when our Author acquaints us in the same Treatise, That ^c *it is confin'd to two Persons, or at most to a Few; and that the Records of Time have not transmitted to us above three or four Pair of Friends in all the Ages of the World.* What then becomes of all the great Men whom he mentions as capable of Friendship, and those others, who, in common Esteem, were reckoned Men of Probity, who lived up, according to the Light then in the World, to the Dictates of Nature, and the Directions of human Reason? Have such People no place in the Catalogue of Friends? None at all from any Thing we can find, either in this Treatise, or any other Works of our Author. And so strictly has he adher'd to this Opinion, that he has not made the least Reserve throughout the Whole, either for himself or his most intimate Acquaintance. Whenever therefore we meet with Expressions and Sentences in this Author, which raise the Excellency, and seem to ascribe the most ample Enlargement to Love and Friendship, we must by no means rely too much upon them; but may rest assur'd, that they are either mere Starts of Fancy, or the Overflowings of good Nature, or the

^a *Ibid.*

^c See *Tully*, *ibid.*

Flowers of Rhetorick, or the Affectation of saying somewhat uncommon and sublime : The latter Part of which I take to be the Case of this celebrated Orator. He had a noble Subject before him ; and therefore lays hold of it to display his Eloquence, rather than to discover the Reality of Things ; preferring the Neatness of a Sentence to the Truth of it, and amusing Mankind with Excellencies to which they cannot attain, instead of conducting them to a Virtue which must needs be attainable, if it is in truth so necessary for the Welfare of the World as he represents it to be.

But if by Friendship, these Men don't mean an universal Affection to their own Species, but an *Excess* of Love, and a most intimate Union between two or three of them, as there are some grounds to think ; then their Expressions of the general Usefulness of it to human Life and human Societies, amount to little or nothing ; and serve only to delude us, and lead us into a vain Belief that they are recommending Charity to all the World, when the utmost they intend is to excite two Persons to an Intimacy of Friendship with each other. Hence it may be concluded, that this Duty of universal Love is an omitted Case, and may be rank'd among the *Desiderata* of the *Heathen* Morality. 'Tis true, the *Heathen* Writers scatter here and there several things which seem to bear a Relation and carry some Analogy to it, from which Men of Judgment may draw Inferences to raise this Doctrine, which is what Nature can scarcely avoid in a Moral Treatise : But they never treat this largely and professedly, as one of the chief and most useful Duties of human Life, and one of the greatest Branches of Moral Virtue.

^b Seeing then that these great Philosophers leave us almost in the Dark in a Point of such Moment to the Welfare of the World ;

^a See *Tully's Offices*, Book I. Pag. 21, 22. of *Elzevir's* Edition, in 16^o. *Ann* 1677. Where speaking of Societies, he mentions one, in which every Man is concern'd ; and mentions some Benefits, which every one ought to communicate to another.

^b I mean those *Heathen* Philosophers who wrote before the Revelation of *Jesus Christ*. Those *Heathens* who wrote after our Saviour's Manifestation to the World, and the Publication

World; let us therefore leave them, and see what Instructions of this Sort we can meet with in the Book of Life, the Gospel of Jesus Christ.

We are told by our Saviour, that there are two great Commandments, on which hang all the Law and the Prophets. The First of which is, *b Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind.* And the Second is like unto it, *c Thou shalt love thy neighbour as thy self.*

If we add to this Second Commandment some other Rules and Precepts of the Gospel, the Extent of our Love will be sufficiently discover'd; and by considering what this Commandment says alone, we may find out what this Virtue is, and whether we are really influenc'd by it or not.

Setting aside what is generally allow'd, that the words *Neighbour* and *Brother* are us'd in such Latitude, as to include all those who are of the same Nature, and capable of the same Redemption with us, it manifestly appears from what is said of this Commandment by our Lord himself, that it is to be taken in the most extended Sense. It comes recommended to us as the principal Precept of the Christian Religion, next to the Love of God himself. If therefore any Duty can be found out which spreads its Influence wider, and is more useful for the World in general than this, it follows by indisputable Consequence, and an undoubted Chain of Reasoning, that this cannot possibly be the Second Great Commandment. This will be the Case, if the Words here are to be taken in a limited and restrained meaning; because Christian Love extends it self much further, even to the whole rational Creation here below, and therefore is the greater Commandment. We must then take the Love of our Neighbour to be the same with the Univer-

lication of his Gospel, are exceedingly improv'd by the Knowledge drawn from the Christian Scheme of Morality. And if any future Treatise of Natural Religion should be publish'd, I believe it will appear, that the best and most useful Parts of it were extracted thence, notwithstanding the great Endeavours of some Men to ridicule it, in order to cover their own Plagiarism.

b Matt. xxii. 37.

c ver. 39.

fal Love to the Children of Men; otherwise it would be a notorious Absurdity, of which Divine Wisdom can never be impeach'd, to favour this Duty with an Appellation of such Dignity and Importance beyond all others, excepting our Love to himself. From hence it is evident, that within whatever Bounds the same Words might be restrained by the Law of *Moses*, our blessed Lord gave them an Enlargement suitable to the great Design of the Gospel, which was to be preach'd and planted in every Nation under Heaven, as Time and Opportunities should offer, and to Divine Wisdom should seem expedient: Whereas the *Mosaick* Dispensation was, for the greatest Part of it, confin'd to a peculiar People; and the Exercise of most of its Religious Acts ty'd down to a particular Place in the *Land of Promise*.

The Evidence of this Latitude of Acceptation will still appear the stronger, if we call into our Assistance other Rules and Precepts of the Gospel. The Patterns we are obliged to imitate, not only imply, but likewise infer this Truth. We are commanded to be Followers of God, and to walk in Love; and our Conformity to the Example of Christ, is what is peremptorily demanded of us. Now the Mercies of God are over all his Works, and his Love extended to all his Creatures; and our Saviour, out of the same abundant Love, yielded up his Life, to ransom all Mankind from endless Destruction, and to purchase for them everlasting Happiness.

The great Apostle, in his Epistle to the *Galatians*, makes the following Exhortation; — *As we have therefore Opportunity, let us do good unto all Men, especially unto those who are of the Household of Faith.* I made Choice of this Text particularly; because it is evident from hence, by fair Deduction, that when our Saviour enjoins the Love of our *Neighbours*, and the Apostle exhorts to the Love of our *Brethren*, they did not only mean our Fellow Christians, but even all who partake of the same Flesh and Blood with us. If the Effects

* Gal. vi. 10.

of our Love are to be Universal, then our Love must at least be equally so; otherwise Effects would exceed the Power of their Causes; which is a Thing as impossible, as for Streams of Water to be very diffusive, without a suitable Supply from some Source or Fountain: Now that the Effect of our Love and Charity are to reach every one, as Opportunities offer, is plain from the Distinction here made between the Household of Faith, (*i. e.* Christians) and the rest of the World, who were not yet added to the Number of Christian Men.

From the Light now afforded us by the Gospel, it is clear beyond all Doubt, that Christian Love is of the utmost Extent and Latitude. Far from being circumscrib'd within a narrow Compass, it knows no other Limits but what Almighty God has been pleas'd to set to Creatures of the same Make and Faculties with our selves. It traverses the Globe, compassing Sea and Land to shed its Influences, and propagate its manifold Blessings; and, like the Author of all Goodness, causeth its Rays to shine on the Evil, and on the Good, and sendeth out its refreshing Showers on the Just and the Unjust. Other Religions and Professions have stinted the Love of their Votaries, and have ty'd it down to their own Sect, or their own Countrey; but Christian Love disdains to be thus cramp'd and manacled; it stretches out its Arms to every one; and breaking through all Impediments, embraces its very Enemies, returning their Malignity with Kindness, and their Curses with Blessings. This is a Height of Love, to which the Religion of the *Jews*, and the Philosophy of the *Gentiles* never ascended. The Votaries of the former thought it their Duty to hate their Enemies; and the Professors of the latter esteem'd the Love of 'em a Meanness and Degeneracy of Spirit. Thus generous and diffusive is Christian Love, which in short, is an Imitation of the boundless Mercy of God, and the unconfin'd Compassion of our blessed Redeemer.

Before we can fairly make any further Progress in this Discourse, we must remove three Objections which are
advanc'd

Universal Love.

II

advanc'd against the Precept of loving our Neighbour as our selves.

First, That it seems to recommend us to love all Men equally.

Secondly, That in the Latitude before ascrib'd to it, we are oblig'd to love every individual Man.

Thirdly, That it enjoins us to love others as our selves. All which are deem'd so many Impossibilities; and therefore it is concluded, that this Commandment cannot proceed from a righteous Lawgiver, either in the Sense it seemingly bears, or in the Sense in which Divines usually explain it.

To the *First* Objection I answer; That I cannot conceive that an equal Love to every one is enjoin'd by this Text; unless general Rules be deny'd fair and equitable Constructions, and stand excluded from all Illustrations, though given by the Author himself, or those delegated by him to declare his whole Will and Meaning to the World. Such a Procedure as this would create the wildest Confusion imaginable, in all Systems of Law and Morality, as well as in other Sciences: And consequently the Objection is unreasonable, unless it can be demonstratively prov'd, that this general Rule cannot permit Men to practise it in diverse and unequal Degrees, according to the sundry Obligations they are under, and the different Objects to which their Love must be extended. This is, I am sure, what never can be done; because different Objects and Relations require very different degrees of Love; and it is as impossible in Morality to be dispens'd to all in the same Measure, as it is in Nature, that a Ball giving Motion to others at different Distances, should communicate its Force equally to every one of 'em. We feel it as impossible to love *all* alike, as to esteem *all* alike; and it is as unjust to shew to all equal Kindnesses, as to sink all Obligations to the same Level, or to screw them up to the same Pitch. Instead of making an Objection, these Men in Justice should

have made an Inference in the following Manner: — That since it is an Impossibility natural as well as moral, to love *all* alike, therefore this Rule commands us to love them in such various Proportions, as Nature, or Reason, or Revelation shall direct.

Secondly, The next Objection is, That, according to the Latitude before ascrib'd to this Rule, we are oblig'd to love every Individual of human Extraction, which is a Matter altogether impracticable; because it is but an handful of Men, that can be actually known by us, though our Days should be many, and our Travels wide and extensive; and those, whom we neither see nor know, can't make any manner of Impression upon us, and consequently we cannot possibly love 'em.

This is the full Force of the Objection. To which I reply; — That it is founded on a false Supposition, that all Love arises from our own actual Knowledge of the Person belov'd; which can by no Means be allow'd. In reading the History of past Generations, don't we feel an Ardor and Flame within us, darting and pointing it self to Men fam'd for Wisdom and Goodness? Whenever their Names are mention'd, our Hearts abound with Respect, and our Souls are wrapp'd up in Admiration. When we meet with Accounts of Men of Renown in the present Times, the same Things happen unto us, and our Souls are carry'd towards them with a strong Current of Affection, though we neither have *present*, nor ever expect any *future* Acquaintance with them; and therefore this is some Evidence that our Love to others is not always founded upon personal Knowledge.

But beyond this, and besides a natural bent of Affections to our own Race, our great Creator has been pleas'd so to frame our Minds, that we need not be confin'd to Particulars; but may form to our selves *abstract* and *collective* Ideas, and so may admit to the Tenderness of our Love, every Creature of the same Species with us. We Christians therefore, in Conformity to the Nature of Things, and agreeably to the Revelations

lations of God, consider Mankind as one collective Body, originally descended from the same common Parents, and now dispers'd throughout the several Regions of the World: And in this collective way, all Men come within the Compass of our Affection, though they should be as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-shore, innumerable. This is the internal Nature of universal Love; but the external Exercise of it is more narrow and contracted; and is confin'd, for want of Abilities or Opportunities, or by our Ignorance of other People's Necessities, and by many other ways, which we cannot account for at present. This Power of framing such Ideas, God has given us to assist our Understandings, which are of too narrow a Capacity to take in all Particulars; and this, in a great measure, serves all the Ends of Morality, and civil Societies, as well as if every Individual were personally known to us. Even God himself deals with Societies of Men in the Bulk, as it were. He suffers the Righteous to perish with the Wicked; and again with the Righteous, he rescues the Wicked from present Destruction; reserving commonly particular Rewards and Punishments to a future Reckoning in another World. After the same Manner, Bodies of Men transact Affairs, and enter into Covenants with each other, without any Regard to this or that particular Man. As a Specimen of this collective Love to Mankind, I beg Leave to mention the Love of ones Country; which is not a personal Love for every single Member of the Community, but a Love of the Whole, as comprehending under all Persons and Things, which either relate to, or constitute the Society. But having barely Time to hint, and not to pursue Notions and Enquiries of this Nature, I will now consider the Third Objection, which is form'd in the following Manner.

Thirdly, I know very well what it is to love my self, and I know as well with what Warmth, and to what Degree I love my self; but at the same Time I find, that it is an Impossibility

bility for me to Love any thing as my self; and therefore this is an insufficient Rule to direct me in what Measure I ought to love the rest of the World.

To which I reply; That those who raise this Objection, seem to mistake very much the Sense of the Text. They apprehend that our Saviour enjoins us to Love others *as much* or *as well* as our selves, in the *same Degree*, and with an *equal height* of Passion. If this were the Sense of these Words, it would be imposing an unreasonable piece of Service, a Commandment exceeding grievous; by which we should be always obliged to do that which we could never possibly perform, and so should we ever be distracted between the Voice of Nature on the one hand, and the Call of Revelation on the other; and therefore being so unreasonable, and such an heavy Imposition, it is impossible to conceive that this could ever be the Intention of the great Lover of Mankind. The Meaning therefore must be, that we love others in a Way that has a *Resemblance* and *Likeness* to the Love which we bear to our selves; according to the *same Manner*, tho' not in the *same Measure*. To this Meaning the Text it self directs us, which teaches us to love our Neighbours ^a *as* our selves, but does not command us to love them *as well* as our selves.

But it is urg'd, that there is no Restriction nor Exception added to these Words; and that therefore the Love of our Neighbour must be equal to the Love of ourselves. This is, unquestionably, false Reasoning; because there is no manner of Occasion for express Reservations, when every ones Reason will inform him, that most, if not all general Rules, admit various Restrictions, and will likewise inform him when, and in what proportions, such Restrictions are to be allow'd. Numerous are the Laws both Civil and Divine to which no Limitations are annex'd; and yet they must necessarily be taken in a qualified Sense, and must be obey'd in ^b different Degrees

^a *as*, not *like* or *in* *the*.

^b See the first Objection to this Rule of our Saviour.

and Proportions, according to the different Objects to which they are to be applied, and the different Circumstances in which we are to perform our Duty. If this be not allow'd, how strange and impracticable must the Duty of Man be either in a civil or religious Capacity? Let us try two or three general Rules in the sacred way.

St. Paul commands us ^z *to pray without ceasing*, must we therefore conclude that our whole Life and Labour is to be spent in perpetual Devotion? Surely nobody can be so wild as to think so, unless he be an extravagant *Enthusiast*, or an incurable Madman. One may as well imagine that the same Apostle spent his whole time in Prayer for the *Romans*, because he says, that ^a *without ceasing he made mention of them always in his prayers*; as that the Rule just now mention'd is to be received without Limitation: An imagination that can't possibly enter into any ones Thoughts, except his Head be crazy, or his Fancy overheated.

Another general Precept of the Gospel is: ^b *Be ye therefore perfect, as my Father, which is in heaven, is perfect*. The Perfection here required of us is the Perfection of Love, the Subject of the present Discourse, as is evident from the ^c Verses immediately preceeding. But can we be as perfect as God? God is Love it self, and can we poor imperfect Creatures pretend to equal him in it? We may as reasonably arrogate to our selves an Infinity of Power, or an Infallibility of Understanding. With humble Submission and becoming Modesty we should rather cry out in the Words of the Psalmist ^d *Who is like unto the Lord our God who dwelleth on high, who humbleth himself to behold the things that are in the heaven and in the earth*. To assume to our selves any Perfection of God is a piece of Vanity and Confidence far exceeding all the bounds of expression. Sufficient it is for us to endeavour to resemble him, as far as we are able, in this and all his other communicable

^z 1 Thess. v. 17.

^a Rom. i. 9.

^b St Matt. v. 48.

^c v. 43, 44, 45, 46, 47.

^d Psalm cxiii. 5, 6.

Attributes; and beyond our Abilities, we assuredly know, that he does not require us to act.

As these general Precepts, so this of loving our Neighbour must be taken not in an *absolute*, but in a *qualified* Sense. We must love in such a Manner as is agreeable to Nature, and consistent with other Obligations. Our Love must have some Correspondence to the Love we bear to ourselves; ^d it must have a *Similitude*, but not an *Equality*; and tho' it may not have all its *Warmth*, yet it must have all its *Sincerity*.

Having thus vindicated this Commandment from the Objections brought against it, we may, with the better Grace and greater Security proceed to apply it to the further Purposes of this Discourse.

II. The next General Purpose of this Discourse, was to enquire into the Nature of our Love to our Brethren, and to find out some Rule whereby to judge whether we really love them or not. To conduct us aright in this Enquiry, we must have Recourse to the same Commandment, *Thou shalt love thy neighbour as thy self*. This is so plain a Rule, that a laborious Explanation of it would have no other Effect but to render it the more obscure. Every one of Common Sense and Understanding knows, much better than I can tell him, what it is to love himself: His own Feeling exceeds the best Descriptions that can be given of it; and therefore I take this to be one of those things which will not admit of an exact Definition. If we look into ourselves, we know what it is by internal Sensation; and we are as certainly persuaded of its Force and Influence upon us, as we are sure that several Thoughts admini-

^a To this Sense the Particle *as* in the Text directs. See above, p. 14. which will still appear more evident if we compare with it the Particle *כ* (Caph) which answers to it in the *Hebrew* Language. The *Jewish* Grammarians and best Commentators tell us that there is *כ* *השיעור* and *כ* *הדמיון* i. e. This Article denotes either *Similitude*, or *Quantity* and *Measure*. In the Old Testament it frequently occurs in the Sense of *Similitude*; and what is most to our purpose is, that it is so taken, *Levit. xix. 18.* where we meet with the very same Words, *Thou shalt love thy neighbour as thy self*.

^c *Matth. xxii. 39.*

fter Pleasure, and several again create us the utmost Uneasiness. Thus we assuredly know what it is to love our selves ; and by the same Method we may undoubtedly know whether we really love our Neighbour. By the Precept before recited, our Holy Religion obliges us to love every Man with the *same Kind*, tho' not with the *same Degree* of Love. And therefore whenever we feel in our Minds a real Concern for any one, and are sensible of such Commotions as we experience when any thing commends us to our own Tenderness, and our Bowels of Compassion towards our selves, then we may rest assured that we act according to the Commandment of our Lord and Saviour. This is the true Touchstone of our Love to others, and is the golden Rule by which we may securely judge of the Reality and Sincerity of it. To multiply words about it, would, as I before hinted, render it the more unintelligible ; and therefore I shall proceed to the further Purpose of this Discourse, which was,

Thirdly, To discover the Nature of universal Love by the Fruits and Effects of it ; which being ^a too many in Number to be here consider'd distinctly, I shall only mention two of them at present.

The most immediate Effect of Love is *Benevolence*. This Disposition is of the same Extent with the Parent of it, opening and widening it self to the utmost Bounds of the Creation. Whenever any one finds his Heart so much expanded, he must needs enjoy a Pleasure beyond Expression ; an august, though not an amazing Pleasure ; a Pleasure accompany'd with Majesty and Grandeur ; a Pleasure which seems to exalt a Man above his own Sphere, and to place him far beyond Principalities and Powers ; a Pleasure somewhat like that which we may imagine God enjoys in surveying his most amiable Attributes. But a further Pleasure of *unfeinted Benevolence* is, — that whenever we depart this

^a See 1 Cor. Ch. xiii.

Life, we go out of the World with the same Disposition and Affections, which prevail among the Blessed in Heaven; and that therefore we are qualify'd to be Partakers with the Saints in Light, and to enjoy all the Blessings which make up the Happiness of that exalted State. This, I say, is an additional, ineffable Pleasure, to those good and great Souls, that *their Hopes are full of Immortality*. How faint and languid then must the Thoughts and Expectations of those be, who have liv'd in a State of *Indifference* towards their Brethren? And how dark and gloomy must their Apprehensions be, who have set themselves in Opposition to the Good and Welfare of their Fellow-creatures? Whenever Death stares them in the Face, their Consciences will accuse them of Rebellion against God, and their own Nature; mighty Terrors must surround them, and an horrible Dread must overwhelm them; despairing of any Portion with the loving and merciful, they are even in this Life depress'd and sunk down by their own Thoughts, to the horrid and dismal Regions which harbour those Beings that are of the same malignant and rancorous Temper with themselves. A further Enlargement of our Pleasure will be, that we shall become Images and Mirrors of the great Author of all Goodness, who, at our Saviour's Nativity, proclaim'd by the heavenly Host, *Peace on Earth, Good-will towards Men*.

But it may be demanded, What is the Nature of this Benevolence so applauded and recommended, and where is the Definition of it, which we hop'd for and expected? To which it may be remonstrated, that in this respect Benevolence is upon the same Level with Love; it is, like this, incapable of any exact Definition; and therefore every Man must be desir'd to look into his own Breast, to know what it is, and how he is affected, when such a kind Disposition moves within him. I could give you the same Definition of it, that *Aristotle* gives of Love, — That *it is a willing or wishing to*

^a Luke xi. 14.

^b *Aristot.* Rhet. Book II. Chap. iv.

any one *those Things which be good*. But then a Question of a like Kind will return, What is *willing* or *wishing well* to others? To which it must be answer'd, That the Decision of this Question entirely depends upon those Workings and Movements which every one feels within himself, when he truly *wills* and *wishes* the Welfare of his Fellow-creatures: And to desire a Definition of 'em, would be as unreasonable, as for another to desire me to describe to him what are his own Perceptions in any Case. These Affections, like Maxims of Truth, are better and more intimately known to us, than any Description can possibly make them; and though they admit not of Demonstration, yet their Truth and Evidence is more clear and certain, than any Thing that is capable of being demonstrated. What is wanting in Definition, will be made up in the Advantages arising from it. And therefore what was chiefly to be done on this Head, was to represent the Usefulness of this Disposition; and by some proper Motives, to excite and stir up in us this Benignity of Temper towards our Brethren; such as these, That it would make us like unto God, the Fountain of all Love and Goodness; that it would afford our selves inexpressible Pleasure; and that the Fruits and Effects of it would prove very beneficial to the rest of Mankind; which is the third general Head of my Discourse.

But to do Justice to the Truth of what I have asserted, That Benevolence proceeds from Love, I must, before I go any further, spend a few Words in Confutation of a great Philosopher, who says, "That a Benevolence seems to be the Principle or Beginning of Love or Friendship." But with all due Deference to this excellent Writer in many Cases, I think he here mistakes the Effect for the Cause, and the Cause for the Effect. 'Tis undoubtedly right, that wherever true Benevolence is, there is likewise Love; and yet it by no means follows, that Benevolence is the Source of Love.

▪ *Aristotle's Ethicks to Nicomachus*, Book IX. Chap. v.

By the same Argument it may be inferr'd as strongly, that Love is the Cause of Benevolence; because where-ever true Love is, there certainly is Benevolence. It is very sure, I think, that Love is the Spring of Benevolence; not for the abovesaid Reason, but by the Nature and Course of Things. This may be made clear, by putting a familiar Question; Whether we love because we are benevolent, or are benevolent because we love? The Decision is obvious; that our Benevolence is the Consequence of our Love, but our Love is not the Consequence of our Benevolence. And this holds good in whatever View our Love is placed, and whatever is the Occasion or Object of it. This may be sufficiently illustrated by one single Instance. The natural Love of Parents is the Cause of their Good-will and Benevolence to their Children; but it cannot be said on the contrary, that their Good-will to their Children is the Cause of their natural Love. Let any one try this Matter in any other Instance; and upon Examination, I dare say, he will find, that Benevolence is a derivative, and not an original Affection of human Nature.

III. As *Benevolence* proceeds from Love, so *Benevolence* or *Charity* is deriv'd from Benevolence, and flows as naturally from it, as Streams run from their Fountains, or Rays of Light dart from the Sun; and by Consequence is a *Mediate*, tho' not an *Immediate* Effect of Love. Never was any one known to bear a thorough good will to his Brethren, who did not exert it on the first Occasion to the best of his Power and Abilities. A ready Mind carries a Man a great way, and when that Readiness springs from true Benevolence and Love unfeigned, nothing but an utter Inability or Impossibility can prevent the gracious Effects of it. Whoever has a real Tenderness for those of his own kind, and in whomsoever a benevolent Disposition prevails in its just extent and latitude; we may as assuredly depend upon his Charity to his distress'd Brethren, as that he will quench his Thirst or appease his Hunger when those craving Appetites call upon him for Satisfaction. And this,

this, God be thanked, we find to have been the Case of the many charitable Endowments and Benefactions which so much abound in this August City. A Recital whereof will raise nobler Sentiments, and more effectually recommend them to the Imitation of others, than any thing that I can presume to offer on this Occasion.*

After reading these Reports, I believe we may fairly challenge any City in the Universe to parallel these Benefactions; so well contriv'd and so remarkably conducive to relieve the compassionate Cases, Necessities and Circumstances of many of our Brethren. In the Places just now mention'd, under Gods Blessing the Sick are heal'd, the Lepers are cleans'd, the Lame are restor'd to the Use of their Limbs, and the Lunatick to their Senses; the Idle Vagrant is made useful to himself and his Country; the Lewd and Pilfering are corrected into good Manners, and taught to earn their Livelihood by honest and assiduous Labour; the Ignorant are instructed; and the Youth have such an Education given them, as may make them useful, some one way, and some another, in almost all Stations of Life. Suitable to such great and glorious Designs; is the Magnificence of those Buildings which contain these several sorts of People. A Magnificence becoming the Grandeur and Majesty of this ancient and opulent City; this City, which is far exalted above all others, not by Pride and Ostentation, but by good Works, and Deeds of Charity.

But notwithstanding this large and laudable Munificence; beyond the Example of former Ages, yet it appears by the Reports of these several Charities, that their annual Revenues fall much short of their constant Expences. And no wonder it should be so, considering the exceeding great Multiplication of Mankind since these Charities were first establish'd; and consequently the more numerous Applications for a Share in those Charities. This one Thing, without descending to

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other Particulars, creates a growing Charge upon these Endowments, and almost every Day presents them with fresh Objects of Pity and Commiseration. Therefore without voluntary Gifts, and casual Benefactions, these Charities must either sink, or else fall much beneath the Greatness and Amplitude of their original Design. But considering the great Advantage that accrues to the World in general, as well as to this Nation in particular, by such Benefactions; and considering at the same time the tender and christian Compassion of some wealthy People towards the unfortunate Part of Mankind; I make no doubt but that the Revenues of those Places will daily increase and abound more and more, till they be entirely perfected and compleated. Whoever contributes to these great Works, will have the Blessings of the present Age, and of all Posterity; and whenever he leaves this World, he will enjoy the greatest Blessings of Heaven.

Whilst I am upon this Topick, I cannot forbear remarking, that most of these good Works seem to be Imitations and Resemblances of our Saviour's Miracles; which, though design'd for Testimonies of his divine Mission, were made subservient to the Good of Men, by relieving several of their Wants, Necessities and Miseries with which they were afflicted. This is an indisputable Evidence to me, that these charitable Designs were form'd and carry'd on under the Influence of the Christian Religion. And as this glorious City has ever hitherto been renown'd for its great Love, and constant Adherence to Christian Truth; so I make no doubt but that, by the Blessing of God, and the joint and earnest Endeavours of good Men, it will in all future Generations continue in the same gracious Disposition, and become the Praise of the whole Earth, and the Darling of Heaven.

And I must further take Notice, that notwithstanding these and other numberless Advantages arising from Christianity, daily Endeavours are us'd to stifle and suppress the benign Influences of this, and all other Religion, by Men of wicked
Devices,

Devices, an infidel Generation, a Generation that have not set their Hearts aright, and who are so far from cleaving steadfastly to God, that they are in actual Rebellion against him, and are daily blaspheming his Honour and Glory. Whilst these Efforts are carrying on to deprive us of our Religion, and its Advantages, * it is not only reasonable, but a piece of strict Justice, that in lieu of it, they should make a Return to the World of somewhat that will tend more to the true Interest and Happiness of it. Every single Man has an undeniable Right to demand this of them; and if they either neglect, or are not able to answer this Demand to Satisfaction, they must be looked upon as the vilest of Impostors, and treated as the most bitter and virulent Enemies of Mankind. Nothing at all is offer'd of this kind, but some general Hints and Expressions of the Law of Nature, which they seem to understand just as well as they understand the Gospel of Jesus Christ. They appear to me to have nothing so much in View as a levelling Scheme, in order to reduce their Fellow-Creatures to the utmost Misery and Confusion. Instead of instructing Youth in sound Knowledge, they are endeavouring to corrupt their Understanding, and to infuse into their Minds Principles entirely subversive of all good Practice; instead of exhorting Men to Repentance for past Iniquities, they are encouraging them to continue in the Pursuit of them with a boundless License, and to carry them on to the utmost Extent of Disobedience; instead of impressing the Sacredness of an Oath, (one of the greatest Bands and Ligaments of Justice and human Society,) they are contending that there is no Religion, and therefore no Guilt in the most detestable Perjuries; instead of relieving the Wants of their Brethren, and succouring them in their Distresses of all Sorts, they are constantly weakening the most prevailing Motives, which excite our Charity and Beneficence towards them; instead of promoting

* See the Lord Bishop of *Coventry* and *Litchfield's* Introduction to his Vindication of the Defence of Christianity, *Page 111*, to the End.

Truth,

Truth, of which they pretend to be the most zealous Advocates, they are ever fulying and obscuring its Countenance, to render it the more unamiable in the Sight of Men; far from enlarging its Bounds, they have been dancing round in a fairy Circle of Errors and Absurdities, for the course of several Years past; and instead of advancing human Nature, are depressing it to a Level with the Beasts that perish, and consequently depriving us of all our Hopes of a blessed Immortality. Behold, my Brethren, the glorious Scheme, the noble System which is design'd to be substituted in the room of true Religion. These are the brave Things for which, with parallel Impudence and Stupidity, one of these Men has lately publish'd an ^a Address to this celebrated and religious City. I therefore desire every rational and considerate Man to lay his Hand upon

on

^a I hint here at a Pamphlet lately address'd to the two Sister Cities of *London* and *Westminster*. If any one seriously thinks that this Piece wants an Answer, I refer him to the Lord Bishop of *London's* Pastoral Letter to the same Cities, where he will meet with ample Satisfaction in every material Point in which his Lordship was concern'd. I shall make a few brief Observations upon the Address, and its Author.

First, It is dull and clumsy throughout, but most particularly so, where the Author should have shewn the greatest Brightness and Vivacity. He talks so *insipidly* of *Ridicule*, and so *heavily* of *Pleasantry*, that it is impossible to forbear laughing whenever a Man thinks of him. And to compleat his Character, he has here twice quoted *Horace* with the same Justness and Congruity, with which the Author of *Free-thinking* quoted *Cicero* and other Writers; for which see the Reverend Dr. *Bentley's* Answer to that Book.

Secondly, This Writer says, That, *no doubt, the Priests of Baal talk'd much after this Manner, when the Prophet so handsomely rally'd them and their Gods*. So far is this from being without Doubt, that there is not the least Footstep of it in the Place in which this Fact is related, *1 Kings* xviii. And this perhaps was the Reason why he so warily declin'd making even a bare Reference to this piece of History. After the Prophet *Elijah* had reproach'd the Priests of *Baal* with their God, *vers. 28. they cry'd aloud*, (not against *Elijah*, but to *Baal*) *and cut themselves, after their Manner, with Knives and Lancets, &c.* But he goes still further, and tells us the very Words which they utter'd on occasion of *Elijah's* mocking them; *viz. This is treating Religion after a sportful, unserious, ludicrous, and reproachful Manner*. I would willingly know from whence he had this piece of History; if he can produce no antient Authority for it, Men may justly look upon it as a downright Forgery; and then it will stand upon the same Footing with Mr. *Woolsten's* modern *Jewish* Tale of the *Chief Priest's* being intrusted with the Power of sealing our Saviour's Sepulchre.

Thirdly, Because God in a metaphorical Sense is said to *laugh at some Men, and have them in Derision*, this Author, in his own way of Reasoning, must infer, that all *Laughter* is *Ridicule*; that God makes use of *Ridicule* in Matters of *Controversy*, and consequently

on his Breast, and to weigh impartially with himself, what are the natural and unavoidable Consequences of the Principles and Endeavours of these Deformers of Mankind. Where, at this Rate, will there be any Room ^a for Justice, Mercy, or any other Thing which tends to promote the publick Welfare. Are these the Things which make for Peace, and accompany Salvation? No. In this Scheme of Things every one, from the Prince on the Throne, down to the Beggar, who is forc'd to crouch down upon the Dunghil, may, in their several Turns, be most grievously distress'd. I further desire Men to consider, what will become of the numerous Off-spring of Thousands of poor People, who are liberally supported and educated by Christian Charity. The Fate of those helpless Creatures must be to turn Vagrants, or to become somewhat far worse than we care to imagine. O wretched and insufferable Project! Worthy are thy Authors to receive a just Recompence of Reward for such pernicious Inventions.

And now I stand amaz'd, and find my self at a loss to imagine, what these Men really mean by all these Efforts. I have sometimes thought, that notwithstanding their seeming Zeal for mere *Personal*, in Opposition to a publick *Establish'd* Religion, they may be ^b Factors for Popery, and Pensioners to his Holiness, or some other Papal Powers, who would rejoice to see us brought into that Confusion which these Mis-

quently that Men are authoriz'd to do the same; which nothing but the utmost Ignorance, join'd to the utmost Prophaneness, could prevail with a Man to argue.

Fourthly, He asserts *Ridicule* to be a *Criterion*, by which People are best able to judge of the Truth of Opinions. I never heard before, that the Method of arguing, and the Rule by which Men are determin'd whether that arguing is just and true, is one and the same Thing, as it must be by this Writer's Method of Reasoning; which is just the same as to say, that measuring any Thing by a *Foot* or *Yard*, is the very same with the *Foot* or *Yard* it self. Behold the profound Philosophy of this Pretender to *Free-thinking*! What great Discoveries of all Kinds may we not expect from one, who does not so much as know what a *Criterion* is? I will venture to say, this is a true *Criterion* whereby to judge of this Man's Talents and Abilities.

^a From Men of these Principles, there is nothing to be expected, but the Honesty of *Hales* and *Kinnerley*, and the Mercies of *Huggins* and *Bambridge*.

^b See *Pag.* 265, 266, 267. of the *Vindication* of the Civil Establishment of Religion, written by the Learned and Judicious Dr. *Rogers*, who is now receiving the Fruits of his pious Labours from God, in whose Cause he was constantly engag'd, and whose Truth he ever most faithfully and strenuously defended.

creants seem to drive at. If this be not the Case, though there is no Impossibility that it should be so, then we may further conjecture, that they are doing *Mischief for Mischief's Sake*; which is the most wretched Character that can be given of rational Beings, and which will enable every one, exclusive of any Directions from others, to pronounce without Hesitation, whose *Ambassadors* they are, and whose destructive Designs they are promoting. I very well know what I am to expect from this Set of Men. They will probably suggest, that these are railing *Accusations*, and that I am possess'd with the *Spirit of Persecution*. If calling for Justice upon heinous Offenders is Persecution, and a seasonable Declaration of Truth is Detraction, then I willingly own my self guilty of both. But I am so far from valuing what these Men say, that with me *their Praises are Reproaches, and their Reproaches are Panegyrics*. I shall never desire any one to speak well of me, who is always opening his Mouth against *Heaven*, and inveighing against my *God*, and my *Redeemer*. Whoever cares not for God, will never pay any due Regard to Men; and however fairly at some Junctures, and on some Occasions, he may bespeak the Candor of others, you may depend upon it that it is nothing but meer Deceit and Rottenness. I am so far from being *asham'd of the Gospel of Christ*, that it is my Support, and my Glory, as being *the Power of God unto Salvation*: And howsoever it may, for the enormous Wickedness of this, or any other Nation, forsake its present Habitation; yet it will still subsist in some other Regions more susceptible of its Truths, and better dispos'd to pay Obedience to its Commandments. *The Gates of Hell will never prevail against it*; and God will have a Church upon Earth, in despite of the united Malice of Men and Devils to the contrary.

If neither of the former Conjectures hits the Case of these Men, then I must in Charity suppose, that they are *beside themselves*, there being several notorious Symptoms of the *Craziness* of their *Heads*, and the *Perversion* of their *Intellectuals*. But I can assure the World, that *too much Learning*
has

has not made them Mad, notwithstanding the great Pains they have taken to load their Writings with heaps of ^a Quotations. In Pursuance therefore of this charitable Conjecture, I would propose it as an Act of Compassion to them, and as a Matter of Advantage to the Publick, to erect a convenient Building, under proper Regulations, for the Reception of these poor Lunaticks, that a due and sufficient Care may be taken of them, and that the Malady may be prevented from spreading any further. But I shall humbly leave this useful Project to the Wisdom of the Legislature, and of this great City. Till such a prudent Provision is made, or till such adequate Punishments are inflicted, as will put a stop to their repeated Blasphemies, and to many other of their impious Outrages against *God*, and against *his Christ*, I shall heartily pray in the Spirit of Christian Love, that the Father of Compassion, and the Author of all Comforts, would give them Repentance to the Acknowledgment of the Truth, as it is in Jesus: And I shall at all times beseech the Divine Majesty to

* For Quotations, see those *leaden and lumpish* Performances, the *Grounds, and Scheme of Literal Prophecy*, &c. where the Sense and Drift of almost every Writer are either misunderstood, perverted, or misapply'd. Under which Accusation likewise falls the *Blasphemer* of our Saviour and his Miracles, who contends that the ancient Fathers of the Church look'd upon *Jesus's* Miracles as *mere Allegories*; that is, in plain English, downright Fables; whereas they, *Good Men*, under a firm Persuasion, and undoubted Assurance of the literal Truth of those Miracles, rais'd and built upon them, as upon a sure and solid Foundation, many and various Allegories, in order to spiritualize Mens Minds, and to call off their Thoughts from the Consideration of present Things, to those glorious Things which are to come in another World. A very honest and worthy Design, a Design becoming Men professing Godliness, and which would have prov'd very useful, if they had not given too great an Indulgence to this way of Writing. The Author just now hinted at, to prove his Position, abounds with Quotations out of the Fathers, every one of which will be particularly consider'd; and in a short time, his Allegation of them be publicly confuted by the Lord Bishop of *St. David's*, to the Confusion of this Author and his Confederates, if they have yet any Shame left among them. The only Benefit that I can find from their numerous Quotations is, that now and then a bright Passage of an Ingenious Author is some Relief to a Man, who undertakes the Drudgery of reading what is really the genuine Production of these Writers. Whilst I was perusing the *Addressers, Attempt upon Ridicule*, I had, to my great Comfort, this Relief from two or three Citations I met with there. And now these Men may take hold of me, if they please, and tease and insult me from the *Press*, as one of them impudently threaten'd a Right Reverend Prelate. See the Dedication to the Lord Bishop of *St. David's*, prefix'd to the *Blasphemer's* third Discourse on our Saviour's Miracles.

have Mercy upon all Jews, Turks, Infidels and Hereticks; and to take from them all Ignorance, Hardness of Heart, and Contempt of his Word; and to fetch them home to his Flock, to be sav'd among the Remnant of the true Israelites; and to make them one Fold, under one Shepherd, Jesus Christ our Lord: To whom with the Father, and Holy Spirit, Three Persons, and one God, be ascrib'd, as is most due, all Praise, Honour and Glory, both now and for evermore. Amen.



ERRATA.

Page 13. Line 28. instead of under, read under it.

Page 22. Line 21. instead of their Wants, read the Wants.

The Reader is desir'd to correct these, or any other Errata's he meets with in perusing this Discourse.

A True REPORT of the great Number of Poor Children, and other Poor People, maintain'd in the several HOSPITALS, under the Pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of LONDON, the Year last past.

CHRIST'S HOSPITAL.



CHILDREN put forth Apprentices, and Discharged out of *Christ's Hospital* the Year last past 107; Nine whereof being instructed in the MATHEMATICKS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical-School Founded by his late Majesty King CHARLES the Second of Blessed Memory.

107

Children Buried the Year last past

7

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 936, and 134 newly admitted, amounting in all to

1070

The Names of all which are Register'd in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

That the Revenue of the Hospital having greatly suffered by several dreadful Fires in and about *London*, and otherwise, and the Governors having been at vast Expence, for Accommodating poor Orphans, in Purchasing and Building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Offices there: And the Hospital's Revenue, without Casual Benefactions, being not sufficient to defray the great Charge of maintaining so large a Number as at present they do; yet divers other poor Orphans, for whom continual Applications are made, and who are real Objects, and suffer great Hardships, might be provided for by further Donations: It is therefore much to be hoped, and wished for, that in regard to a Work so Charitable, Useful, and Commendable; being for the Relief of Necessitous Orphans and Infants, the Advancement of Christian Religion, the Good of the Kingdom, and more particularly of this great City of *London*, All Charitable and Worthy Good Christians will readily and liberally Contribute to the Support and Encouragement of so good and pious a Work.

ST. BAR.

St. BARTHOLOMEW'S HOSPITAL.

THERE have been Cured and Discharged from St. Bartholomew's Hospital the Year last past, of Wounded, Maimed, Sick, and Diseased Persons, out of this great City, and other Parts of his Majesty's Dominions and Foreign Parts 4150, many of them relieved with Money and other Necessaries to accommodate and support them in their Return to their several Habitations. } 4150

Buried this Year, after much Charge in their Illness _____ 280

Remaining under Cure at the Charge of the said Hospital _____ 598

This Hospital being lately enlarged by the Building of Three new Wards, doth now Entertain a much greater Number of Patients than ever since the Foundation; but yet is not large enough to Receive near the Number of those poor infirm People who daily apply there for Relief, and therefore that this so Useful a Charity to the Kingdom in general, and this great City in particular, may be the more Extensive, it is the earnest Desire of the Governors thereof, further to enlarge the Same, as also to rebuild such Part thereof, as thro' Age is become ruinous. But the constant annual Charge of Maintaining and Relieving the great Number of Patients now in the Hospital, much exceeding the annual Revenue thereof, the charitable Assistance and Contribution of all well-disposed Persons are humbly desired to enable the Governors to support the present Charity, and to undertake and compleat so good and pious a Work, as making the same more Extensive, and thereby preserving the Lives of so many miserable People, who would otherwise perish, were it not for the Relief which, by the Blessing of God, they daily receive from the said Hospital.

St. THOMAS'S HOSPITAL.

THERE have been Cured and Discharged from St. Thomas's Hospital in Southwark, this last year, of Wounded, Maimed, Sick and Diseased Persons 4960, many of whom have been relieved with Money and Necessaries at their Departure to accommodate and support them in their Journeys to their several Countries and Habitations } 4960

Buried from thence this Year, after much Charge in their Sicknes _____ 359

Remaining under Cure at the Charge of the said Hospital _____ 633

So that there are, or have been this Year, of poor miserable Objects under the Care of the said Hospital, and destitute of other proper Cure, in all } 5952

Much of the Revenue of this Hospital hath been destroyed by several dreadful Fires in London and Parts adjacent; and the Buildings of this Hospital being grown very old and ruinous, and unfit for the Reception of the Poor, the Governors thereof, with their own Money, lately rebuilt the same, with such Enlargements, that it is capable of receiving a very great Number of Patients more than it ever before could since the Foundation; and besides the great Enlargements in the Rebuildings, there hath been new-erected an additional Building, with Conveniences for above One Hundred Persons more: But the yearly Revenue of the said Hospital being not near sufficient to answer the constant Charge, the Charitable Assistance and Contribution of all well-disposed Persons are earnestly recommended, and most humbly desired for enabling the Governors (in compliance with the Necessities and Petitions of the Poor) to provide



vide for their Relief and Cures in the said Hospital, to the utmost Extent of the present Accommodations there.

BRIDEWELL HOSPITAL.

RECEIVED this last Year into the Hospital of <i>Bridewell</i> , Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required	179
Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices	84

BETHLEM HOSPITAL.

ADMITTED into the Hospital of <i>Bethlem</i> this last Year, Distracted Men and Women.	87
Cured of their Lunacy, and Discharged thence the said Year, several of which were Relieved with Cloathing and Money at their Departure	75
Distracted Persons Buried the last Year, after much Charge bestowed upon them in their Lunacy and Sickness	19
Now remaining in the said Hospital under Cure, and provided for with Physick, Dyet, and other Relief, at the Charge of the said Hospital	127

Besides which, divers Persons who have been Cured in the said Hospital are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 140 Distracted Persons maintained in the Hospital of *Bethlem*, and though new Patients are from Time to Time admitted in the Room of those, who, by the Blessing of God, are Cured and Discharged; yet there are continual Applications made to the Governors for the Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject and turn out many, who, upon Examination, or after some Time of Tryal, appear to be Incurable, and whose Case is therefore the more Deplorable as to themselves, and often Dangerous to others.

Some Benefactions having been lately given to the Governors to be applied to the Use of Incurable Lunaticks, a Building is begun for that Purpose, and some Persons are already admitted upon that Establishment; and the Governors have lately obtained a Grant from the City of an additional Piece of Ground in *Moorfields*, in order to enlarge the Same. But inasmuch as the Revenues of the said Hospital do not answer the present annual Charges, there will be no Means of Supporting an additional Expence for Incubables, without the Contribution of charitable Persons; and this seems to be the only NECESSARY CHARITY for which NO PROVISION is made in this Noble CITY.

LONDON WORKHOUSE.

A true Account (for the Year last past) of the WORK-HOUSE in Bishopsgate-street, erected pursuant to an Act of Parliament made in the 13th and 14th Years of the Reign of King CHARLES II. which Account ends the 25th of March, 1729.



CHILDREN in the House at Lady-day, 1728.	—	—	—	—	176
Since admitted	—	—	—	—	61
					237
Discharged and put forth Apprent'ce, or to Service in several good Families.					40
Buried	—	—	—	—	8
Remaining at Lady-day, 1729.	—	—	—	—	189
					237.

These are religiously educated, according to the Usage of the Church of *England*; and are employed in spinning Wool, sewing and knitting: They are dieted and cloathed, and duly taken care of in Sickness. They are taught to read, write, and cast accompt, whereby they are qualified for Services and honest Employments: And have Money given with them when put forth Apprentice, if Benefactors, or Free-men's Children of the City of *London*.

Note. The Smallness of the real Estate belonging to this House, and want of a suitable Supply, has prevented admitting Children in the usual manner; and the Undertaking is now reduced to great Streights and Necessities.

VAGABONDS, Beggars, pilfering and other young Vagrants, and disorderly Persons, duly committed in the Year last past, were 685, and	} 756
71 remained at Lady-day, 1728.	
Discharged	676
Buried	8
Remaining at Lady-day, 1729.	72
	756.

These Vagabonds, Beggars, &c. have proper Relief, and are employed in beating Hemp, and washing Linnen; whom by God's Blessing, and these Means, have been brought to a right sense of their Crimes; and many of them have reformed, and used an honest Industry afterwards for their Livelihoods.

Of the Children here educated since the Year 1701, there hath been discharged and placed forth Apprentice to Officers of Ships, to Trades, and to Services in several good Families. (besides those mentioned in the present Account) One thousand nine hundred and sixty four; and within that time Fourteen thousand five hundred and eighty eight Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be lame, dumb and blind,) have been committed, and punished with Confinement and hard Labour, in the manner above-mentioned.

God's Providence is our Inheritance.



